offense against his first wife, a native daughter of the village, was beyond their endurance. Bibei refused to divorce the new wife, to whom he was greatly attached, but took her to Cabruá where he left her in the care of his father. He validated his polygyny by pointing to the tradition that this was a prerogative of chiefs.

V

This brings us through most of the key features of Mundurucú culture and social structure and to the point at which this paper began. And since this is in essence a tragic tale, we will see in this final section how the ring must inevitably close on Bibei. He had offended all the Mundurucú canons of taste and ethics and had become a source of strain in this small and tightly knit society. Now the forces of social control became operative and he felt the heavy pressure of his fellow men.

Having left his pretty bride in the safe confines of his father's house, Bibei returned to Cabitutu to set matters right and quiet the discontent. But he continued in his arrogant and demanding ways and the sentiments of the villagers became further inflamed, with no small assistance from his first wife and her family. There grew among them a firm determination to kill him, and the intention might have been immediately carried out were it not for his ties in Cabruá. This was an important collective decision by the residents of Cabitutu, for his execution would set off a train of repercussions that would seriously disrupt their relations with Cabruá and with the trader. Moreover, Bibei did not have shamanistic power and the usual post-hoc explanation for the killing of a deviant—that he was a perpetrator of black magic—could not be used in his case. But his continued presence was even more disruptive, and Bibei's life was placed in serious jeopardy.

In the meantime, the person of the young wife was not as secure as Bibei thought it would be. Her husband was away and she was a rather wayward girl; whatever rectitude she possessed was certainly no match for the insistent attempts upon her body by the men of Cabruá. Soon, all of the men of the village except those prohibited by incest regulations—and there were some exceptions even to this—were enjoying the favors of Bibei's young wife in the underbrush surrounding the village, at the stream, in the forest, in the gardens, or wherever they might find her alone. The enthusiasm of the men was understandable from her physical attractiveness, but there was another component to their attentions. Whenever they related their exploits to me, the men would express great satisfaction at what they were doing to Bibei, for the Cabruá men, too, disliked Bibei with some intensity. Even in his father's village his presence threatened the smooth tenor of social relations, and he was considered unbearably deviant. But physical sanctions against Bibei would have been impossible in the village in which his father was a chief, and the men of Cabruá attacked his manhood instead. There could be no doubt about the aggressive character of their seductions, nor of its success in dealing a mortal blow to Bibei's prestige by reducing him to a helpless butt of laughter.

Bibei soon heard of the events in Cabruá from members of his family and immediately returned. He made frontal accusations against many of the men and even mentioned my Brazilian assistant (probably correctly) as being among those